

Mahasatipatthana Sutta (Digha Nikaya 22)
“The Great Applications of Mindfulness Discourse”

katamo ca bhikkhave sammāsamadhi

what and o scrap-gatherers righteous absorption

And what O contemplatives is righteous absorption?

idha bhikkhave bhikkhu vivicc’eva kamehi

here o scrap-gatherer a scrap-gatherer detached truly from sensuality

vivicca akusalehi dhammehi

detached from unwholesome from mentality

Here O contemplatives a contemplative is truly withdrawn from sensuality and withdrawn from unwholesome mentality,

savitakkam savicaram vivekajam pitisukham

with applied attention with sustained attention detachment born bliss-joy

pathamam jhanam upasampajja viharati

the first ecstasy towards clarity he abides

having applied and sustained attention and experiencing the bliss and joy born of non-attachment; thus one enters into the clarity of the first ecstasy and abides.

vitakkavicaranam vupasama ajjhataṃ sampasadanam cetaso

of applied-sustained attention allayment in oneself inner tranquility mental

ekodibhavam

one-pointedness of mental development

With the inner stilling of applied & sustained attention, one experiences inner tranquility and one-pointedness of mind

avitakkam *avicaram* *samadhijam* *pitisukham*

no applied attention no sustained attention absorption-born bliss-joy

dutiyam *jhanam* *upasampajja* *viharati*

the second ecstasy towards clarity he abides

without applied and sustained attention and experiences the bliss and joy that is born of absorption; thus one enters the clarity of the second ecstasy and abides.

pitiya *ca* *viraga* *upekkhako* *ca* *viharati* *sato* *ca*

of bliss and dispassion who is equanimous and he abides mindful and

sampajano *sukhan* *ca* *kayena* *patisamvedeti*

fully aware joy and with the body he experiences

With bliss, dispassion and equanimity one abides mindful and fully aware, experiencing joy as it fills the body;

yam *tam* *ariya* *acikkhanti* *upekkhako* *satima*

which that the noble ones they call who is equanimous who is mindful

sukhavihari'ti *tatiyam* *jhanam* *upasampajja* *viharati*

in joy abiding the third ecstasy towards clarity he abides

Of this the Noble Ones declare: "One who is equanimous and mindful abides in joy."; thus one enters the clarity of the the third ecstasy and abides.

sukhassa *ca* *pahana* *dukkhassa* *ca* *pahana*

of joy and the abandoning of suffering and the abandoning

pubb'eva *somanassadomanassanam*

before truly glad-mindedness/sad-mindedness

With joy over the abandoning of suffering and over the just prior abandoning of emotional fluctuation,

atthaigama adukkhamasukhau upekkhasatiparsuddhiu

west-going no suffering/no joy equanimity/mindfulness/purified by

catutthau jhanau upasampajja viharati

the fourth ecstasy towards clarity he abides

one experiences disappearance without suffering unhappiness, with mindfulness fully purified by equanimity; thus one enters the clarity of the fourth ecstasy and abides.

1st Jhana:

withdrawn from sensuality & unwholesomeness
applied & sustained attention
bliss & joy born of non-attachment

2nd Jhana:

absence of applied & sustained attention
tranquility
one-pointedness
bliss & joy born of absorption

3rd Jhana:

bliss
joy
dispassion
equanimity
mindfulness

4th Jhana:

joy
purified mindful equanimity
absence of suffering